

Christian Reflector.

Fear God and give glory to Him.

All Scripture is profitable.

God hath made of one

blood all nations of men.

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CYRUS P. GROSVENOR, Edoit.

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Dea. WILLIAM CHURCH, No. 228, Hudson street, is appointed Agent for the Christian Reflector, for the City of New York.

Communications.

"Charges Refuted," No. 2.

Mr. Editor.—In my last I proposed to examine some of the links of the chain with which the Foreign Mission Organization has been bound to American Slavery. One of those links is the famous "Compromise Article." I shall devote this No. to its examination. I must ask you to reprint it entire, and the reader to give it a careful perusal. The following is the article of compromise drawn up by Rev. S. H. Cone, and adopted and signed in the secret conference at Baltimore.

Whereas, The Scriptures constitute the only rule of conduct for Christians and Christian churches; and, whereas, it is evident in the Scriptures that churches are independent bodies, having no head but Christ, and no law but his revealed will; and, whereas, they have no right or authority to censure or excommunicate any but their own members; and, whereas, the Constitutions of the Baptist General Convention of the United States, of the American Baptist Home Mission Society, American and Foreign Bible Society, require that the officers and managers of those institutions be "brethren in good standing of Baptist churches, in general union with the denomination;" and, whereas, a "disposition has been manifested, in this age of innovation, to introduce new tests of good standing and fellowship, unknown to the denomination generally;" and, whereas, the announcement of dis-fellowship, on the basis of such new tests, is now causing embarrassment and alienation among those who have been united in bonds of fraternal love for many years, and hitherto have been co-operating in the holy enterprise of disseminating the truths of God, through these organizations;—therefore,

Resolved, That the undersigned deem it their duty and privilege to record their full conviction that no new tests unauthorized by the Scriptures, and by the established usages of the great body of our churches, should be introduced; and that the undersigned deem it their duty and privilege to record their full conviction that no new tests unauthorized by the Scriptures, and by the established usages of the great body of our churches, should be introduced; and that the undersigned deem it their duty and privilege to record their full conviction that no new tests unauthorized by the Scriptures, and by the established usages of the great body of our churches, should be introduced;

Who is the Author of this most singular piece of composition, it may be difficult to ascertain. Rev. S. H. Cone in a letter to the Bap. Advocate, claims the honor of its paternity, and not without reason. It cost him some six hours of extra labor, yet he seems to have been in ecstasies at its birth, because of its magic power to "dispose of the vexed question." But Mr. Meridith, of N. C., says, it was shown to him some three months before, and that he refused to sign it. Some mystery seems to be involved here.

But whoever was its author, it seems to have found no want of patrons at its birth. When I read over those seventy four names from Dr. Sharp and S. H. Cone down to Jonathan Davis and William Crowell, I confess I am amazed and ready to exclaim, "Cease ye from man." I am made to feel the propriety of the injunction of Christ, "Call no man father." I would that the world had never seen those many honored names attached to such a document; and, but for the mischief it is doing, out of respect to many of those names, I would be the last to do any thing to call it to remembrance.

Knowing as I do the regret of many that their names are attached to it, I had hoped to have seen such a recantation as to remove the necessity of a review of it. But, as it is still left with such an array of names, to go on working its mischief, a review becomes necessary.

I remark, in the first place, that there is something suspicious upon the face of the document. I allude to its circumlocution and studied indelicacy of phrase, such as is seldom used for any honest purpose. Take a few specimens. "A disposition has been manifested" (by whom?) "to introduce new tests" (what new tests?)—"no new tests" (as the church been inflexible in her past discipline?)—"suffered to interfere" (how?)—"all such new tests" (such as what?) "They, (who?) what?" invade the prerogatives of Jesus Christ." Now I defy any man, simply by reading the document and without an explanation from some other source, to know at all what is meant by either of the above sentences.

Usually terse and definite and lucid, this is no ordinary specimen of Mr. Cone's composition. With him such indelicacy, circumlocution and obscurity must be the results of much study. I fully believe him, when he says it "cost him six extra hours of labor." Certainly, another such specimen cannot be found, save in the vocabulary of some house-breaking club, whose language is intended to be understood only by themselves. Now what is the object of this laborious obscurity? It may not be mine to say; but, certainly, it affords a great facility for the different parties who have coalesced in it to give it a Northern or a Southern interpretation, as best suits their convenience.

(the churches) have no right or authority to censure or excommunicate any but their own members." No one will suppose the author or signers intended gravely to assert that they have no authority to turn out those who were never in the church. They assert, then, that they have no authority to "censure" or "exclude" any but their own members. Indeed! Then, all who are not members (be their crimes what they may) may enjoy her fellowship, come to her communion and use her credit, and she "has no authority to censure or exclude." What a pity that Paul could not have been favored with this result of a slave holding caucus with a Northern scribe, before he wrote his epistle to the Galatians? What a novice in discipline, he must have been? Hear how he talks—"Though we, or an angel from heaven, come unto you bringing any other Gospel than that ye have received, let him be accursed" (anathematized—censured—rejected). John, too, labored under the same misfortune when he wrote—"If any one cometh to you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." And, when he wrote to the Church at Ephesus, commending them for having transcended their "authority," in that they had "fired them" that said they were Apostles, and had found their liars." Really, a sentiment more disastrous to the purity and discipline of the churches could not well have been uttered. It would constitute the Churches the passive patrons and receptacles of all that is vile.

Again, they say that "churches are independent bodies, having no head but Christ, and no law but his revealed will." This is right (and the only sentence in the whole document that is free from mysticism or error). But, before they get through, they recognize as tantamount (if not paramount), another "head" (power) than Jesus Christ, and another "law" by which the churches are bound than his "revealed will." They "record their full conviction that no new tests unauthorized by the Scriptures, and by the established usages of the great body of our churches," &c. It is not enough in their view that any new test, which may be applied should be authorized by the Scriptures. It meets their "decided disapprobation," unless it is, also, "authorized by the established usages of the great body of our churches." So it seems, after all, Christ is not the only head to which the churches must look. There is a head (power) somewhere in the great body of our churches. Probably, the writer thought, at that time it was somewhere in the vicinity of Baltimore. But, "the great body of our churches" have yet to decide whether such power is in either the signers of that document, or the Board which were elected upon it as a basis. But wherever it is, in this view, the Churches must find it, and obtain its sanction, before they venture to act. If any church, in view of the laws of Jesus Christ, should judge that any particular practice (that of man-stealing for instance) is a sin, and should reject the perpetrators of it from her communion, before such rejection has become an "established usage of the great body of our churches," she will fall under the censure of the Missionary Board, not officially, no, but individually, expressed. Let this principle be admitted, and, once a sin, of whatever character, comes to be overlooked or tolerated in the great body of our churches, it can never be got out. "The churches" (says the document) "are independent bodies, subject to no power but Christ and his 'revealed will.'" Any other convention could not commence their removal, and, if any of the churches commence the rejection of the sin by excluding the sinner, up starts an assumed power and says—"we record our full convictions and express our decided disapprobation of all new tests;" "unauthorized by the great body of our churches." What contradiction! What absurdity! Really, such efrontery (with all due deference to the great names who have signed it) such solemn quackery on the law of discipline, is intolerable. I had almost said it ought to be punished by the judges.

But it is time to inquire what does this document mean? "If it hath an end, an aim, let's know it." It has an end, an aim, but we must go out of the document itself to find it. Happily, its author in the overflows of his joy at its birth, and at the satisfied greeting it met with from those for whose special benefit it was intended, has betrayed its end and aim. In his letter to the Bap. Advocate dated the day of its adoption at Baltimore, April 26-41, he says,

"I write a line in great haste, to say that three or four Brethren from New York and Boston met with the Southern brethren on Saturday evening and agreed to an outline of preamble and resolutions touching the vexed question. A committee of seven was appointed to draft them.—This morning they met the conference, presented their report which was accepted, and, at 10 o'clock, all the Southern brethren assembled at the Sharp Street M. H.—"

—Having been made chairman of the sub-committee to draft resolutions, &c., some six hours of extra fatigue have been encountered; but they have been hours of pleasure rather than labor, for the Brethren have manifested, throughout, a most lovely christian spirit. They have expressed their satisfaction with the paper alluded to.—So far as Southern friends are concerned, I consider the question now settled." &c.

Now, after reading the above extract, who can doubt what was the end, aim and meaning of that document?

In one sense of the word, some of the churches might be said to have adopted a new test (that is, new in its application, and that a "new test" was the exclusion of slave holders from their communion, and this "new test" was "the vexed question" and the only "vexed question," and the only "new test" which had troubled the "Southern brethren" for whose satisfaction this document was prepared, and, hence, the ecstasies of its author that they (the Southern brethren) had "expressed their satisfaction with the paper." The Baptist Abolitionists, at their New York meeting in May 1840, had in-

sued an "Address to the South," saying in substance to slave-holders that they must separate from Slavery or be separated from their communion. This Address had been approved by a meeting at the close of the Boston Association, at Watertown in September following. At this address and these approving resolutions the South had taken great offence, and had suspected some collusion on the part of the "acting Board" or its members with the Abolitionists. Southern Conventions and other bodies, officially and otherwise, demanded that the Northern members of the Board should abandon the neutral ground which they profess to occupy and condemn these acts of the Abolitionists, or they would no longer than the meeting in Baltimore, continue them as "their agents," or entrust them with their funds. This, then, and this only was "the vexed question" which the Baltimore caucus had to settle. Would they condemn the (as it appeared to them) new test which the Abolitionists had established, by which slave-holders were to be excluded from Northern churches? If they would, all was well—"the vexed question" was disposed of. If not, why, then, the Slave holders would not again "elect them as their agents," or would retire from the convention (as they were instructed) and withhold the funds of the South, which they were keeping back until this question should be settled, and this vexed question, Mr. Cone being witness, was (they being "satisfied with the paper") settled, so far as the South were concerned. He might well say, "so far as the South are concerned"—the North have it yet to settle. And settled by that document, because it was what the South had demanded, an article of condemnation of all those "certain churches and brethren" who exclude slaveholders from their communion. To this end was it given—was intended—was received.

The whole document, then, re-divested of its mysticism, plural numbers, &c., recumlocution, and rendered into plain English, should be read as follows.

Whereas certain Anti-slavery churches and brethren have adopted (what to us appears) a new test of fellowship, viz. that no slaveholder shall participate in their communion, therefore,

Resolved, that the undersigned deem it their duty and privilege to record their full conviction that to refuse to receive slave holders to communion fellowship, is unauthorized by the Scriptures and by the established usages of the great body of our churches. And to express our decided disapprobation of it as tending to part a-nder those who have one Lord, one faith and one baptism, and, above all, as an invasion of the prerogative of Jesus Christ, the one and only legislator."

Surely to get out this simple condemnation of the Abolitionists, for refusing to commune with slave holders, need not have been so hard a matter. But, then, had it been expressed in this plain manner, the thousands of the North, who will now be deceived by it, would have understood it, in spite of the Northern verbal invasions, as well as the slave holders can by the help of southern verbal and written invasions.

The "six extra hours of fatigue" of its author were necessary, because his task was a difficult one—to express it that the South could understand it, and so to lumber it with unmeaning and circumlocutory phrases and plural numbers as to blind the North.

That this was its meaning, its end and aim, we have the testimony also, of the report of the southern delegates to that caucus, and the unequivocal testimony of Mr. Johnson, the President of the Convention. But, as I shall wish to comment upon what they have said in my next, and as the evidence already adduced is so full, I will now only refer to another kind of testimony which I confess with me is of some weight.

I have noticed, in conversing with a number who were forward in forming the compromise, and whose names are to the document, that, when I express to them my opinion that this was its meaning, though they often say, "You have no right to say that it meant that."—"It might mean something else, &c.," yet, when I ask them what else it did mean?—not one of them could ever tell me. And, when I have put the question to them direct—Did not the words "new tests" allude to the refusal of the Abolitionists to commune with Slave holders?—they have invariably been dumb.

At other times, after assuring me that we Abolitionists "put a wrong interpretation upon that document, and that the South had misrepresented it, &c.," when I have put the question direct—Was it not the intention of that document to condemn the Abolitionists for refusing to commune with slave holders?—and was it not intended that the South should so understand it? they have hesitated and refused to answer.

I am constrained, therefore, in view of this flood of testimony, to say that I cannot entertain a doubt but this was its meaning—its end and aim; and I am sad, when I say that, in many cases, I cannot entertain a doubt, the attempts which have been made to give the impression that this was not its meaning, have been with purpose to deceive.

In my next, I shall examine some other links in the chain and show their effect.

Yours in grief, NATHANIEL COLVER. 28 LaGrange Place, Boston, Nov. 22, 1841.

For the Christian Reflector. American and Foreign Bible Society.

condition as it regards the acts of government in our case, but also our standing as citizens in the estimation of this community.

The government proceeds very slowly in our trial, and I fear there is no prospect of its termination during the present year. In the meantime both myself and dear brother are deprived of all possible means by which to support our families.

Those members of the Church who have children, but refuse to have them sprinkled in the National Church, are brought to the greatest extremity. Government have enacted laws against them, but in vain—they stand fast in the truth. Our prospects for the future are dark enough, but blessed be God the cloud has one bright side. The Church is growing in the knowledge and grace of our Lord Jesus Christ, and dwelling together in the constant exercise of brotherly love. Many converts stand prepared, as soon as the providence of God permits, by their willing consecration to God in the ordinance of Baptism, to become companions with us in our earthly trials and heavenly joys. The severity of my imprisonment has of late been somewhat mitigated, so that I am now allowed, occasionally, to see my beloved wife, and through her to have some intercourse with the members of the Church over which God has constituted me the overseer, and also to correspond with you, my beloved and unknown friend, and I do now entreat you and all the dear brethren in America, to remember us in your prayers, that the Lord would be pleased graciously to strengthen us to suffer all that his infinite wisdom may permit, as needful for us, and that he would be pleased to succeed our bondage here, with victory and glory hereafter.

Our little Church unite with me in most affectionate Christian regards.

Your devoted brother in Christ, PETER C. MONSTER.

Pastor of the Bap. Church in Copenhagen. Rev. C. G. SOMMER.

The printed documents referred to in the above letter contain more than twelve columns of a Danish paper, entitled, "FÆREDELSE." The translation of which is at present impracticable, but may be prepared for the Advocate when a few leisure hours can be secured for the purpose. In the mean time, it is due to the persecuted Church in Copenhagen, to say, that the article is written by a Mr. Lange, an eminent Danish lawyer, (but not a Baptist.) It contains not only a very graphic history of the Baptist Church in Copenhagen, but presents the most conclusive proofs, that brother Monster and his followers have derived their opinions of doctrine and practice from the Bible only—that not the shadow of a suspicion of any thing hostile to government has been discovered in their course; and that they may safely challenge the security of the whole community as to their moral probity as men, and their humble and consistent conduct as Christians. Mr. Lange then animadverts with a degree of merited rebuke to those who, to secure from investigation the doubtful practice of an antiquated National Church, have become the gratuitous persecutors of honest men who seek emancipation from the bonds of superstition.

One passage from this interesting paper is here presented in honor of the singular moral heresy of its author. We had not supposed that any man in Denmark would dare to speak much less print, so bold a paragraph. It argues much for the future religious liberty of that nation—we hail the writer as a champion for the truth; and reiterate the opinion before expressed, that if ever the brethren Monsters are liberated, and permitted to preach the gospel to the inhabitants of Denmark, tens of thousands will adopt the faith and practice of the Baptist Church. It only requires that the attention of the Danes, (and we might add, Norwegians, the Swedes, the Germans, and the Hollanders,) should be directed to the Bible in their own language, and they will at once perceive that "Johannes den Dæber" (John the Baptist, Matt. iii, i, was like Peter Monster, a Baptist minister of Christ.

Mr. Lange proceeds to remark:—"The most remarkable person presented to our consideration as a member of the Baptist Church, is doubtless Mr. Monster. And here allow me to remark that no evidence has yet been produced which should lead any reasonable man to doubt that the whole Church is influenced by a pure and deep conviction of the sound truth by which they are united in a holy compact of fraternal affection. In no place can you find a single instance of any thing unlawful or unpatriotic—no even in word, which can be produced in evidence against them. On the contrary they have solemnly declared, that the public opinion against them has led to serious self-examination as to their convictions of duty, and also whether it was really the will of God that they should take up this cross. Fully aware of all the consequences, and after careful and serious re-examination, they have deliberately determined on obeying God. Such at least appears to be the state of the case after our most careful examination."

Therefore, ye gentlemen of the Court of Chancery, and of the police, and of the clergy! therefore, however much you may reject their creed as fanatical—hate off wherever you meet any of these simple, unoffending men! Therefore, how yourselves before that power that is strong in weakness, and which makes even the lips of children sound forth their songs of praise. Persecute and imprison them as long as you please, if that is your avocation; burn them if you can find any thing to justify it, but—off with your hats."

To the foregoing we will only add, that after the lapse of many weeks since the first announcement of the actual wants of these imprisoned and suffering servants of Christ, only \$53 have been sent us for their relief. O ye highly exalted American Baptists, is this all ye can spare to mitigate the woes of your suffering brethren in bonds? We entreat you for the Lord's sake, to forward, without delay, whatever your means and sense of duty may dictate. No time is to be lost. Remember the saying of your Lord: "I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink—naked, and ye clothed me, I was sick, and ye visited me: I was in prison, and ye came unto me. Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Donations may be enclosed to the undersigned, at 82 Madison-street, or 12 Chambers-street, N. York. CHARLES G. SOMMER, Cor. Sec. A. & F. B. S.

Slavery.

Texas.

The incidental notice of our commercial relations with the Texan republic by Sir Robert Peel, in his speech on Friday night last, leads us to the conclusion, that the treaty into which General Hamilton entered with Lord Palmerston, has not been consummated. We trust it has not been, and will not be, while Texas continues to hold slaves, and pursues a policy towards the aboriginal tribes, and the free people of color, utterly at variance with the common dictates of humanity and religion. Not only has the institution of slavery been actually created under its laws, but its perpetuity has been provided for by the same laws. To the U. States it looks for a constant supply of human victims for the slave-markets it has opened. It has legalized a slave-trade between that country and its own, and (what may not be generally known) with France also, if her colonists choose to avail themselves of it; for the treaty into which Texas has entered with that power grants her the same privileges as those enjoyed by the United States, and one of these is the free transit of slaves into the republic, and their unrestricted sale when there. We have reason to believe that a similar treaty has been made with Holland. If it be so, we have little doubt that the Dutch planters of Caracoon, Sabal, and St. Eustatius, at least many of them, will carry their slaves thither for sale or location, unless the government interpose its authority to prevent it. The attention of our French and Dutch friends is earnestly desired to this point.

With respect to the Indians found within the limits of Texas, we find it to be the fixed determination of its authorities to exterminate them. Treachery and murder most foul have hitherto characterized their proceedings towards them. They hunt and destroy them like wild beasts, and hesitate no more to kill an Indian than to shoot a dog. And with respect to the free people of color, the offspring of whites, whether with negroes or Indians, a law has been passed, and is now being carried into execution, for their expulsion from the state or their reduction to slavery. This last point leads us to remark on the treatment which the emancipated negroes of our colonies may expect, should they be induced to resort thither, either for business or any other lawful purpose whatever. Will it be endured that the petty state of Texas shall treat with indignity the free subjects of her Majesty who may go thither as mariners, merchants, or travellers, because they happen to be black or colored?—Ought not any treaty with Texas to be repudiated, which does not contain the most express stipulation on the point, that distinction of color shall make no exception in the treatment of British subjects by the Texan authorities? We go farther, and say, that no treaty with that republic should ever be signed, which did not contain a stipulation that slavery should be wholly abolished. The present government, we earnestly hope, will not lose sight of these points. It is for Great Britain to show, by the consistency of all her acts with foreign powers, that no hopes of commercial advantage or political aggrandizement will ever lead her to compromise the liberty and happiness of any part of the human family.

The news has reached this country, that Mexico has rejected, with indignation, the proposal of the Texan envoy for the recognition of the independence of the Texan republic, though backed by all the influence of Great Britain, and by a guarantee that one million dollars of the debt owing from that country to this would be borne by Texas, in the event of its being done; and it is by no means certain that Mexican troops may not once more attempt, by force of arms, to regain the territory which has been lost. At the present moment, Texas is as bankrupt in its treasury as it is in its character. Before the recognition of its independence by this country, its dollar notes circulated for the value of ten cents only. That circumstance raised their value to fifteen cents; but they are now, we are informed, receding to the former amount. We earnestly caution our countrymen not to be duped by the glowing statements of Mr. Kennedy as to the extent and wealth of Texas, nor by the diplomatic skill of Gen. Hamilton, nor by the promised advantages held out by the Texan land companies established in this country. All will be found hollow and unsubstantial. Those who may adventure their property, or risk their persons, in speculations which promise such golden returns, will be miserably deceived, and rue the day they placed confidence in Texan faith. The republic was founded in fraud and violence, and can only be sustained by them.

Brit. and For. A. S. Reporter of Sept., 1841.

German Slavery.

It is alleged that, within the course of the present summer, several ships have been fitted out in German ports, with all the apparatus, instruments, and accommodations necessary to a slaving expedition; that the mariners engaged for these vessels have been shipped in ignorance of their voyage, or precise destination; that medical men have been employed at very high salaries, under the bonds of the strictest secrecy; and that an unusual veil of caution has been thrown around every thing belonging to or connected with this fleet. It is some months since these alleged circumstances were first in circulation here; the vessels referred to have subsequently sailed, as is stated, with a view to colonize an island on the western coast of Africa; but, on a full explanation of all the suspicious circumstances referred to them, the admiralty, at the instance of Lord Palmerston, a few weeks before the late administration left office, despatched, we are informed, orders to the British cruisers on that coast, to closely watch their proceedings. Within the last few days, letters have been received from Germany, which do not lessen but increase the fears at first suggested by the fitting out of these ships, and the latest arrival from Brazil brought a reference to their departure from Germany, and a recommendation to the Brazilian planters and traders not to lose sight of the expedition.

We have thought it our duty to bring these alleged facts thus formally before the public, in order that they may receive either confirmation or refutation from those who have the means to do either. We have no wish to pre-judge the matter, and wait that explanation which is due to humanity.

House of Commons, Sept. 20th. In answer to a question put by Sir E. Wilnot, with reference to the slave-trade, Viscount Palmerston said, that, from official information which he had received, he had reason to suppose that there were six vessels fitted out at Hamburg, for the purpose of being employed upon the coast of Africa in the slave-trade. He could not say whether the information was well founded, or not; but, without implying either opinion, he had thought it to be his duty to communicate the information to the Admiralty, in order that directions might be forthwith given to the cruisers on the coast of Africa, in case the report turned out to be true.

Slavery in British India.

Our readers know that the subject of slavery in British India has occupied the constant and most earnest attention of the committee of the Anti-slavery Society. Deeply have they deplored the obstacles which have from time to time arisen to the adoption of vigorous practical measures. But they hope the period has now come for them. At a special meeting of the committee, on the 17th inst., a series of resolutions were adopted, by which it will be seen, that, in consequence of Dr. Lushington's regretted absence from Parliament, the introduction of the subject to the House of Commons, is placed in the hands of Sir Eardley Wilnot. The honorable baronet has already shown himself worthy of the confidence thus reposed in him, and we have no doubt but he will still more amply justify it by his future exertions. The committee make an earnest appeal for the support to the friends of abolition, not only in this country, but in the emancipated colonies, and in Bavaria, Italy. To the last item we are desirous of giving especial emphasis. There must be—there are—many friends of abolition in India. Wherever they are, however obscure, however dispersed, let their voices be heard in prompt and earnest application to the authorities every where, but above all to the British parliament, that the sin and mischief of many centuries, English abolitionists want and deserve this help. The influence against which they struggle are mighty; and all the co-operation that can be afforded them will not be too much to give effect to their endeavors. The following are the resolutions:

"That, whilst this committee deeply laments that causes should have existed during the last session of Parliament, to prevent the subject of slavery in British India from being brought under the serious and deliberate attention of the House of Commons; and whilst they greatly regret the loss of the invaluable assistance of the Right Honorable Dr. Lushington, in the advocacy of the anti-slavery cause in that house; they gladly avail themselves of the aid of Sir Eardley Wilnot, bart., to give publicity to a motion thereon, to be brought under the attention of the legislature at the earliest possible period.

"That, believing slavery, however modified or sanctioned, to be a crime against God, and therefore an evil not to be mitigated, but destroyed, the committee would respectfully urge upon Sir Eardley Wilnot the necessity of adopting his motion, as to secure its immediate and entire abolition, in accordance with christian duty, in harmony with the great work of emancipation accomplished in the West Indies, and in union with the laws and institutions of Great Britain; and so as to secure to every human being residing in any part of the territories, dependencies, and possessions under her Majesty, the unquestionable right of personal liberty, and the complete protection of the laws.

"That the committee, deeply feeling the magnitude and character of the evil to be destroyed, and the mighty influence its abolition must have in hastening the overthrow of slavery and the slave-trade wherever they exist, earnestly entreat the friends of the anti-slavery cause throughout the U. Kingdom, the emancipated colonies, and British India, to sustain the efforts of the committee by petitions to both houses of parliament, and by memorials and addresses to the constituted authorities, seeking its immediate, unqualified, and unconditional overthrow.

(Signed) "G. W. ALEXANDER, Chairman." Brit. and For. A. S. Rep.

CORRECTION. Anti-slavery writers have fallen into an error in their statements, of the number of children annually reduced to slavery in this boasted land of freedom.

Suppose the slave population to be 2 1/2 millions; the annual deaths, under mild treatment, would be 1 to 30, or an aggregate of 83,333 in a year. Notwithstanding this number die, there would be an annual increase of 3 percent, making an aggregate of 75,000.

The number born in a year, must, of course, be equal to these two numbers combined; showing an aggregate of 158,333 free born children, under our republican government, annually plundered of all those rights, which were conferred upon them by their Creator, and reduced to the most abject slavery—equal to 433 every 24 hours. And this heaven-daring wickedness, is daily enacted in our land, by and with the consent of the Sovereign people. When will the American people obey the command of Jehovah, "Break every yoke, and let the oppressed go free?"—Protectionists.

"And two to five, and seven remain."—About ten days ago, express arrived in this city from Baltimore, bringing intelligence of the escape of five slaves from that city, and offering a reward of One Thousand dollars for their apprehension. To the honor of our regular police, be it known, that they declined leading their aid to the pursuit, even with that handsome reward before their eyes. Two notorious "negro catchers," of established reputation in the business, were seen driving about the city, for several days, looking all ways at once; but (failing to see any thing of the fugitives, they pocketed the expense of riding, and abandoned the pursuit. The five men, heaven speed them, are now between New York and Canada. We can answer as much for two more, since the Baltimore express arrived. That makes seven, and we dare say, David Ruggles knows of as many more. Can't "stop that Bell!"

An Abolition Convention, lately held at Hartford, Ct., adopted a resolution, asking President Tyler to liberate his slaves. It is very generally believed that the modest request will be refused, and that no compromise can be effected that will induce the President to alter his determination. Knave's Register.

Commodore CHARLES STUART has been appointed to the command of the Home Squadron.

er, another messenger arrived, with intelligence that the Indians were assembled on Little River; but it was not known whether they came with hostile intentions, or merely in pursuit of the buffalo. The alarm was renewed again, but to less extent. The members of Congress from the Eastern sections were not a little annoyed by this event, and their dissatisfaction with the present location of the seat of government was expressed in no measured terms.—Mail.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, DECEMBER 1, 1841.

To Agents.

Agents for the Christian Reflector, and all of its friends are earnestly requested to exert themselves without delay to obtain New Subscribers, and to send in the names, that we may be able to determine on the number of copies to be printed at the beginning of the fifth volume.

For terms see first page.

To Subscribers.

As it is the purpose of the Board of Managers of the Christian Reflector to have the account of every subscriber settled at the close of the present year, and as a number of accounts now remain unsettled, some of them extending back more than one year, each person whose account has not been paid is particularly requested to attend to it without any further delay.

We have been told by some subscribers that they have paid to the local agent in their town, who has not reported the money to us. We, therefore, request every subscriber who has so paid, to call on the agent and, if the money is yet in his hand, induce him to forward it without delay, or to return it to him that it may be sent to us. Such default on the part of an Agent is deserving of severe censure, as it is his duty to forward all such money to us, instead of applying it to his own use.

The Evils we Suffer.

The cry of "Hard Times" has been uttered and reiterated from that memorable day when the "Fathers" stepped ashore on the Plymouth Rock to the first day of December, A.D. 1841—but this very reasonable cry has grown stronger and more lugubrious from the fourth of July 1776, occasionally emitted with special fervor and with a lowering scowl than usual, as when the ripening fruits of "speculation" suddenly and as by magic, turned to lemons of putridity and fell from the tree into the gloating eyes of the speculators upward turned to watch their maturation. At such times it was very reasonable that the interested should cry "hard times" with serious emphasis. And it is almost as reasonable to ejaculate "hard times!!" at all times. For it is "hard" to have our own darling schemes subverted by ourselves and our air-castles vanish as we breathe upon them. But this is like the Yankee who, in a thoughtful mood, fell, as he imagined, to "whittling" a stick and had "done a good business" at it, before he discovered that he was sharpening one of his own fingers. "Peculiarly hard times this," he might be whittling, and what is worse, very, if not peculiarly, foolish times too. But so it is with American grumblers. The munificent Benefactor has spread around us broad and rich fields, and has given us the laws for their cultivation; but we are determined to have our own way, and either reap without sowing, or sow the seed of tares for wheat, and yet have a better harvest than if we followed the directions of Divine wisdom. Look at it, is it not so? The law of expediency, instead of the law of right, is adopted in both the state and the Church—Baptist Church and all. For example—God teaches men that "Wine is a mocker, strong drink is raging—he that is deceived thereby is not wise."—the majority of Americans deem it expedient to encourage the use of wine and other strong drinks, by importation, distillation, &c., by licensing the sale and raising a revenue to the treasury of the Union from the traffic. In this process the very life-blood of the nation has long been flowing in torrents—thousands of her most talented, active, enterprising sons have every year fallen victims, and have gone to the dishonorable grave of the drunkard—thousands of families beggared—hundreds of alms-houses peopled and the expense of their maintenance rolled upon the community—jails, penitentiaries, State-prisons and Lunatic Hospitals filled and the expenses charged to the same community &c. &c.; scores of ships cast away and numbers of steamboats burned or "sunked," through the influence of intoxicating drinks, rail-road and stage accidents occasioned in the same manner—the nation of course, losing every such bill; and yet it is thought inexpedient to legislate against the evil. The Yankee nation sits in a thoughtful mood, whittling her own fingers, if not even thrusting a fatal dagger into her own vitals.

So of slave-holding. The two and a half millions of "the people" now held as slaves would produce, as freemen, more than double the amount they now do; and the slaveholders, who at present, by hundreds of thousands, produce nothing but mischief, would, if no longer maintained as paupers, on the earnings of others, themselves ply their muscles to some useful handicraft—but it is thought inexpedient to abolish the darling "institution," although God, in His wisdom and benevolence, has required that every yoke be broken and the oppressed relieved, and has annexed to a compliance the most solemn promises of good. The nation sits in a very thoughtful mood, whittling her fingers.

We were about to say, as we came to this point—let her continue to whittle, if she will—but she cuts my fingers too. In all these things we have a personal interest and a personal responsibility. Our taxes are more than double what they would be, if neither interdependence nor slavery existed. The welfare of our children is jeopardized also, and their welfare is as our own to us. We have, too, some moral responsibilities for the practices of our country, let metaphysicians, whose appetites or purses might, perhaps, suffer by the needed change, reason ever so earnestly or astutely against it.

Even they, every one of them, must ultimately suffer with their suffering country; and their posterity will inevitably curse the memory of such fathers.

The nation bleeds, and shall her blood never be stanch? Who advises it? Are they nominal

Christians—ministers of religion, who do so? Let them know that the Church suffers. Do they not know it? They cannot but know it.

But this is a theme which opens too far too wide a range of inquiry for the present article, and as it was our purpose only to throw out a hint about the foolishness of crying "Hard Times," so long as such things as we have named, exist in the land by the permission or actual support of the complainers we slide the subject over into the minds of the readers of the Reflector with the hope that they will take charge of it, so far as their responsibility extends.

The remedy is to be sought in the Bible and the Closet, and is to be applied in the heart, in the church and at the ballot-box, by our example, our words, the pulpit and the press. God save the nation, or it dies by suicidal action.

Bridgewater (Pa.) Association.

This association met at Huntingdon, Aug. 23, 1841. The introductory sermon was preached by Eld. J. W. Parker, from Heb. xii. 28, 29. Br. D. Dimock was chosen Moderator, and Br. W. K. Mott, Clerk. This body has 20 churches, 10 ordained ministers, and 1 Licentiate—Baptized 117—whole number, 1693.

We observe nothing remarkable in the doings of the association, but the following resolution on slavery:

Resolved, That we believe the system of slavery, as it now exists in the United States, to be sinful, and ought to be abolished. But, as the subject is political as well as moral, we, therefore, advise the churches of this association, as such, to have nothing to do with it, unless it can be done with great unanimity!

Such a resolution ought not to be passed over without comment. Invert the order of one phrase and the very argument employed to dissuade the churches from having anything to do with the subject of slavery, becomes a good argument for the action of the churches upon it. Instead of saying, "political as well as moral," say moral as well as political, and, of course, the churches whose province necessarily comprehends every "moral" subject, ought to have something to do with this moral subject. But we should not, perhaps, have thought this single instance sufficiently important to require much notice, if it stood alone. We have observed many like instances, of putting "the cart before the horse," for the purpose of proving that the cart cannot be made to draw the horse, and, therefore, horses ought not to have anything to do with drawing loads.

Again—the words, "unless it can be done with great unanimity," strike us as strangely out of place in the connection they hold with the rest of the resolution. "Unless" what? "can be done with great unanimity?" Why, "any thing with slavery." Well, then, we take it upon us to advise the churches to have nothing to do with supporting slavery, "unless it can be done with great unanimity." What would be thought of such advice? May not any member of a church introduce into the church an inquiry how that church regards a certain moral question without first ascertaining in what light the church does regard it? How shall it be known what is the opinion of the church until the question is put to the church. The advice of the association seems to be that, though slavery is "sinful," the churches may take no measures to declare their views of its sinfulness, because it is "political as well as moral," and yet, if they are only greatly unanimous, either in condemning it, or in approving it, they may act. We ask what bearing the fact of "great unanimity" can have on the argument derived from the "political" aspect of slavery?

If this argument is good in dissuading a church from acting, there it must stand, however great the unanimity may be. And, if a church ought to act, if they can act with great unanimity, then the political aspect of the subject goes for nothing and the church may act upon it, though it is political.

Apply this same reasoning to any other subject, and its irrelevancy will be apparent. Petty larceny, or small theft, is political as well as moral in its aspects. But who would think of advising a church not to deal with a member who might be guilty of it, or not to withhold fellowship from another church whose members were permitted by the body to practice it with impunity, on the ground that theft has a political as well as moral aspect? And so of almost every other crime that might be named. Run-selling, gaming, murder, all have "political as well as moral" aspects.

We leave this subject with a single request that our readers will please to determine, and, if possible, inform us why it is that so many people and even professors of religion allow themselves to respect an argument adduced to prevent the churches from acting on the subject of slavery, which very argument they would regard with contempt, if it were made to bear on any other question?

"The Baptist Memorial."

We have received the prospectus of a work under this name, with the request that we notice it. We confess that we know not yet what to think of the work as set forth in the prospectus.

The names attached to it are ominous of no very faithful recognition of the rights and interests of the slave. It proposes, among other things, to chronicle passing events in the denomination; but will it tell of the present wrongs suffered by more than one hundred thousand of our Baptist Brethren in America, who though nominally belonging to the churches, are every one of them, denied the rights of members. Will it plead their cause—the cause of "the dumb"?—or will it tell the world that "a few fanatical individuals" of the Baptist denomination, men "of no talents or learning, or prudence," have madly undertaken to agitate the churches with the question whether these black folks ought to be treated as white folks ought to be? Matters have been managed in a mode so very strange and exceptional, for the last five years, by some folks that we deem it high time to "look before we leap," when any new project like the one under view, comes asking the patronage of the denomination. Let the conductors, then, tell us plainly and frankly what is their purpose touching the great question of American Slavery. Half-forgotten sentences and significant hints will not meet our wishes at this juncture. If the work is to exclude the subject of slavery, or if it will not promise to plead the cause of the slave with earnest, Gospel fidelity, we declare non-fellowship, in advance; and so, we believe, will every true-hearted Baptist Abolitionist. We "praise for a reply!"

An Excellent Plan.

We are so much pleased with the following article on the duty of enlightening every body on the subject of peace, that we copy it from the Christian Watchman, and hope that our readers will give it a very careful perusal, and immediately set about the work it recommends. As precisely the same reasoning is applicable to the cause of Temperance and, also, to the cause of the Immediate Abolition of Slavery, it is a very economical piece. We may "kill" three "birds with one stone" by inserting it. We ask the reader, therefore, even the Editor of the Watchman himself, to apply the arguments here offered, to each of these causes. The cause of Moral Reform, too, and indeed, every other analogous cause, comes under the same category.

Why blame us, then, so stoutly for having pursued, for some years past, the identical course so urged by this writer. Indeed, in urging the abolition of slavery, we have acted the part of an advocate of Peace, Purity and Temperance; and whoever opposes the cause of Abolition, practically opposes all these causes—for who does not know that slavery is a perpetual war between the slave holders and their slaves—who needs but to tell that slavery is the grand hot-bed, the most prolific source, of intemperance and of licentiousness? Can there be found ten young men in any hundred, brought up as sons of slave holders, who are either temperate or chaste? We do not believe there can be, and we have seen something of slavery.—Read, then, this article to yourself, your neighbor and your minister, as a first rate argument for engaging in all of these causes.

Claims of Peace on the Religious Press. No cause can prosper without having its claims spread before the community; and the press, as a channel of communication with the public, is indispensable to the full success, or rapid progress of any enterprise like that of peace. An engine of vast moral power, it ought to be made a pioneer or an auxiliary to every cause that deserves our support; and to all such it has lent its aid more or less, and thus contributed not a little to the success with which most of them have been crowned.

But the cause of peace, more perhaps than any other, has ever been the foster child of the press. Unlike most enterprises of the kind, it started not from the pulpit, but from the press, and though the former soon came to its aid, and is now its chief ally, the latter has been from the first its main advocate. It was only through the press that the venerable Worcester, the pioneer of this cause in modern times, spoke to the public in its behalf; and its late lamented champion, William Ladd, began his career by writing for religious newspapers, and probably did in this way far more than in all others to enlighten and arouse the Christian community. The cause of peace is deeply indebted to half a score or more of religious papers that I could name, for a willing and effective advocacy of its claims.

Still I am constrained to say that I think the religious press has not yet done any thing like justice to this long neglected, but vastly important theme. It has indeed published an occasional article from some friend of the cause;—but hardly an editor in the land has himself taken hold of the subject in earnest, and shown a determination to bring it in all its length and breadth before his readers. Search the columns of our religious newspapers for the last twenty or even ten years, and you will probably find on the subject of peace a trifle of what you will on missions, or temperance, or any of the great enterprises now before the community.

I think there are many reasons why our religious newspapers, through the land, should publish more upon this subject, and I beg leave to lay some of these reasons before your readers, as incentives to further inquiry on their part, and as your own justification, should any be desired, in complying with our request for a place in your columns. The religious press is the most proper, most convenient, and most effective vehicle of communication with the public on such a subject. It is the moral pilot of the age, and ought to guide and stimulate the religious community in all enterprises of the kind. It reaches in every neighborhood a select number of intelligent, right minded men; the persons that act as main springs in every enterprise of benevolence or reform; the only men on whom we can rely for the co-operation indispensable to the success of our cause. Such men must aid it, or it never can succeed; and the religious press, searching out these men in every nook and corner of the land, is just the agency needed to carry its claims home to their friends and bosoms.

In no other way can this be done. We cannot send an agent to one place in fifty; and if we had a periodical of our own, with a circulation of one hundred thousand copies, we should not even then reach more than one person in a hundred of those who ought to be addressed. The religious press, connected with every denomination of Christians, and scattering its weekly impressions in every city, town and village, in every hamlet and neighborhood, is the only organ that can bring the claims of this common cause at once before all portions of the Christian community.

How easily could this be done! without engrossing or diverting the editor, without excluding or curtailing articles on other topics; without the least injury to any other cause or subject; with a fair prospect of gratifying fifty readers where one would be displeased. Let every religious paper in the land insert one of two short pieces of the right stamp in every number; and we should not, need not ask any more.

Nor can I help thinking, that such a course is loudly demanded by the very nature of this cause.—Its own intrinsic importance, its connection with Christianity itself as part and parcel of her principles; its bearings on all the great enterprises of the age; its subsequence to the happiness of individuals, the prosperity of nations, and the welfare of the world in time and through eternity;—all conspire to prove its strong claims upon the attention of every Christian community. Can a religious newspaper at the present day neglect such a subject, and still be faithful to its trust?

There is, also, great lack of information respecting this cause. It is much less understood than any other now before the public. The million know little or nothing about it; and even among the intelligent and good, not a few are so sadly misinformed concerning it as to be prejudiced more or less against its claims. Its principles, its measures, its very aims are often misconstrued by persons who would, if rightly informed, become its warmest, staunchest friends. How easy for the religious press of different denominations to reach and secure all such minds.

Look, also, at the economy both moral and pecuniary of the course we recommend. The religious press need come before the community in some way; and if all religious papers will bring it fully before their readers, they would do much to supersede the necessity of lectures and publications devoted exclusively to the subject. This consideration is beginning to be felt; for we have heard hundreds of good men insist, that all such objects, instead of having each a periodical of its own, ought to find a space adequate to their wants to the religious papers of the day.

Such a course would obviate not a few of the evils to which reforms are liable. If you enlighten only one man in ten or a hundred, you will probably make him a hot and desperate radical, and push all the rest into a bigoted irreconcilable conservatism. Long enough has the pendulum of thought through the community been swinging to these opposite extremes; and we would fain avoid them both, by bringing the subject of peace at once before the whole community alike.

Will any editor hesitate through fear of giving

offense, or because there is no demand for information on the subject? An editor, I humbly conceive, should lead the people, instead of following them; he should inquire, not what they will like, but what they need; and, if there is no demand for what they most need, then create one, just as we do in sending the gospel to the heathen, or in reclaiming the ignorant and vicious at home.

We hope every religious editor will insert, from his own or some other pen, a brief article or two in nearly, if not quite every number of his paper on the subject of peace. There is a wide range of topics calling for argument or illustration; and the community need, for the requisite change in their war habits of thought, feeling and action, "line upon line, precept upon precept, here a little and there a little." Geo. C. Beckwith.

"He tried to please, but could not." T. Merdith, editor of the North Carolina "Biblical Recorder," has said some hard things about W. CROWELL, editor of the "Christian Watchman," which place the latter in an uncomfortable condition as he occupied about a year ago, when he tried to make the Bostonians believe that Galusha, Colver, and Grosvenor had fished a trifle in the story of the "Price on heads." He has done his very best to "fellowship" slave-holders and to keep them pleased by slandering Abolitionists, signing "new test acts," &c. &c. &c., but this "Love's labor's lost," on, at least, one Southerner. That our readers may see what reward Northern servility to Southern pomposity receives, we copy the following article from the Recorder of Nov. 20.

THE WATCHMAN. Our voracious friend of the Christian Watchman, in view of our reply to his late allegations, tells his readers, that we have at length conceded that what we had asserted was his statement, was purely an inference of our own!—Then, to give an account of truth to his affirmation, he professes to quote our language, by putting into one sentence what we had put in two, and at the same time, leaving out an essential part of the latter—these mutilated fragments being the only part of the original which he permits his readers to see.—And then, like a person who really knows not what he says or does, gravely prates to us, who had published his entire paragraph, about letting his language speak for itself!!! After this, we shall be surprised at nothing which may be affirmed or denied by the editor of the Christian Watchman.

We observe, further, that the said editor has made no attempt to sustain his late accusations against us; nor has he even had the candor to inform his readers that those accusations have been promptly repelled. Like the retailer of common scandal, he has set his calumnies afloat, but has neither the magnanimity to retract them, nor the confidence in himself to attempt their support.

As to the matter of inference, we turn our friend over to his brother of the N. H. Baptist Register, who, it will be recollected, has drawn the same pure inference as that drawn by ourselves.

"GLORY AND SHAME OF ENGLAND." A book has appeared under this title, written, or purporting to have been written by a Mr. Lester. We could have wished that the writer had not glorified himself quite so much as he has done by telling us romantic stories of Irish Lords and English grandees, exchanging cards with him and becoming, as it were, providentially, captivated with him at a glance. His tales of wretchedness and suffering so frequently relieved by him in London last year, are very remarkable, and his wealth, on his arrival in England, must have been much greater than we had supposed. It may be all true; but that letter he says he penned the very night he reached London—it is a time, too, knowing for the occasion.

Some of our contemporaries think "the book will be read." So, we believe, the writer thought and that it would be paid for, too. With all its excellencies, however, it has one fault. It's fact and it's fiction are rather too close proximity to sustain the old rule of historical composition, that a historian should always let it be known when he is about to state a fiction. An expurgated edition might leave some things truly worthy of perusal; and, possibly, he became acquainted with some facts, while in England, which could be made to fill the spaces vacated. We are sure we did. He went to England as a nominal Abolitionist, but now he prefers that the children of his love be born to the condition of American slaves, rather than to some other condition.

Elder Jacob Knapp. This gentleman seems to have incurred the displeasure of certain persons in Providence by his great plainness of speech. It is reported that he has been prosecuted by a lady for defaming her character in a public discourse. We pretend not to know the merits of the case, but by, no means, prepared to join in the condemnation of a man of Mr. Knapp's high character, from such evidence as has reached us from Providence. The truth will be known in due time, and we shall wait for its development with great confidence in brother Knapp's integrity. Let gossips be careful how they "bite a file."

Persons remitting money from the West and South, for the Reflector, will please send Eastern money, or New York Safety Fund, so far as possible, "Red Backs" do not pass well here.

In answer to inquirers from New York State, respecting the place where papers are mailed, we would state, that the papers for the State of New York, are always mailed at the City or New York, and, consequently, the postage is but one cent per number.

"The Evils of Rain," a very instructive and interesting article which we selected from an English work, we perceive in a paper credited to the "Christian Advocate and Journal." This probably was done from the fact of that paper copying it, as some others have, without credit.

Eld. W. Morse's report of his receipt of monies for A. B. A. S. Convention, &c. will appear next week.

REV. JOSHUA LEAVITT, has removed to Boston, and become the editor of the Free American. The Ennunciator will, probably, be united with the American; and till then, it will continue under Mr. Leavitt's control, as heretofore.

Two Thousand New Subscribers.—A correspondent proposes that we should ask and receive two thousand new subscribers for the forthcoming volume. Good. We hereby constitute each of our present subscribers an agent, "with power" to procure one or more names for our list.

We give our subscribers the same power, in relation to the Reflector, and if they will add four thousand to our list we shall be equally gratified.

Ordination in Princeton, Mass.—Br. Orlando Cunningham was ordained pastor of the Baptist Church in Princeton, on the 23d inst. The official account was received too late for insertion this week—it will appear in our next paper.

A Comparison.

"I saw the leaves gliding down a brook; Swift the Brook ran and bright the sun burned, The serene and verdant, the same course they took, And sped gaily and fast—but they never returned! And I thought how the years of man passed away— Three-score and ten—and then where are they?"

For the Christian Reflector.

QUESTIONS FOR BIBLE CLASSES. MA. EDITOR.—The following Questions for Bible Classes published in a religious periodical some years ago, may not be unworthy of reprint. They are designed to aid the religious student in any part of the sacred volume.

Are these verses, 1 Historical? 2 Doctrinal? 3 Prophetic? 4 Practical or Experimental? 5 The Record of a Parable? 6 The Record of a Miracle?

1 HISTORICAL. Who are the persons spoken of? What are the places? What are the most important facts? Which is the principle event? What object had the writer in view? What connexion is sustained in the preceding verses?

2 DOCTRINAL. Does it relate to the church or to the world? What prophecies or the fulfillment of prophecies do they contain? What practical inferences may be drawn?

3 PROPHECIC. What doctrines are here taught? Plainly or by inference? What different opinions entertained concerning it?

4 PRACTICAL. What proof or illustration from the Scriptures? Could it have been known without a revelation? What practical inferences are made by the writer?

5 PARABLES. To what practical uses may it be applied? Is the understanding or the practical use of it essential to salvation? 3 PROPHECIC.

What is the event? Does it relate to the church or to the world? Is the language to be understood literally or figuratively? Is a nation or a family intended? How long since delivered? Has it been accomplished? Is it mentioned or alluded to elsewhere? What proof that it was a real prophecy? What bearing has it on the church? What practical uses may be made of it?

6 MIRACLES. What duties are here enjoined? What sins forbidden? What instructions are alluded to? What promises made? What warnings given? What blessings offered? What lamentations made? How corroborated from experience or other Scriptures?

7 REVIVAL. What applications may be made of the principle? By whom delivered? On what occasion? For what immediately intended? What facts does it contain? Any part of it prophecic? What is the chief end of it? What secondary purposes does it serve? Is it found in other scriptures? What doctrines does it teach? What practical instructions conveyed?

8 REVELATION. By whom written? In whose name? On what occasion? What the particulars? What mention of it elsewhere? What proof that it was really a miracle? What physical good or evil did it produce? What moral effect? What practical lessons stated, by the author, or the writer? Or may be inferred?

Revival. Jamestown, Chat. Co., N. Y., Nov. 15, 1841. Dear Brother Grosvenor.—The Lord hath done great things for us whereof we are glad. A precious revival of religion has been enjoyed in the Baptist Church in Jamestown, through the instrumentality of Br. Elisha Weaver and Br. Gideon D. Simmons, two evangelists who held a protracted meeting in this place for about 6 weeks in the months of August and September last. As the result in part, 104 have already been baptized into the fellowship of the Church, (11 heads of families and a great portion of precious youth) and difficulties have been settled, sinners are still inquiring and others who have not yet been baptized are rejoicing in hope. To God be all the Glory.

Your friend and brother, A. CHAPIN. For the Christian Reflector.

GEORGETOWN, Nov. 1st, 1841. Dear Bro. Grosvenor.—In compliance with the request of the Baptist Church in this place, a council convened with them on the 17th of Sept. for the examination of Bro. F. Kidder, in relation to his call to the ministry, and his qualifications for the sacred office, and, it thought proper, to ordain him.

Eld. P. Freeman, of Girard, was appointed Moderator, and Eld. John H. Rockdale, Clerk. The Council and visiting brethren who acted on it, consisted of 14 ministers and 17 other brethren. After hearing Bro. Kidder's Christian experience, call to the ministry, and views of gospel doctrine and the order of Christ's house, the Council retired for deliberation. After consultation, it was resolved that they proceed immediately to ordination.

The order of exercises was as follows:—Eld. E. M. Miles, of Freeport, made the introductory prayer, and preached the sermon, from Col. 1: 28. Eld. P. Schfield, of Girard, made the consecrating prayer, and laid on hands with Elders Heath, of North Shenango, Woodworth, of Salem, and Racine, of Cuyler, N. Y. Eld. P. Freeman, of Girard, gave the charge, Eld. R. Cheney, of Cusawaga, the right hand of fellowship, and Eld. W. Look, of Mead Corners, gave the church their charge. Eld. J. R. Clark, of McKane, made the concluding prayer, and Bro. Kidder gave out the Psalm.—"What shall I render to my God," &c., and pronounced the benediction.

Hicks, Clerk. In the evening, a meeting commenced, which continued a number of days, as the result of which I have been baptized, and more are expected to go forward soon. Yours, F. KIDDER.

Farwell Meeting of the Mendians. The farwell meeting held in behalf of the Mendians in the Broadway Tabernacle, on Sabbath evening last, was one of thrilling interest. At an early hour, the house was filled, and many retired for want of room in that spacious building. Cinqua, Kima, and most of the Africans were present, together with Rev. W. Raymond, Mr. Wilson and wife, who go out as missionaries, with the Mendians, for the purpose of carrying the gospel to that benighted and much injured country.

After singing by the choir, prayer was offered by Rev. Mr. Fenington, of Hartford, Ct. Another hymn by the choir followed, and the Rev. S. S. Jocelyn arose and introduced Mr. A. F. Williams, who has had charge of the Mendians, for the last eight months, at Farmington, Ct. Mr. Jocelyn apologized for the absence of the other members of the Committee. Mr. L. Tappan was confined by indisposition, and Mr. Leavitt was absent in Boston.

Mr. Williams gave a sufficient account of the Mendians, which was listened to with deep interest by the audience; after which, Kinna, Cinqua, Kale, and Megra, read portions of the New Testament, and also gave specimens of their knowledge of orthography. Two verses of the hymn, "When I can read my title clear," &c.

were then sung by the Africans. Next, Kinna gave an account of their capture and treatment by the Spaniards. He spoke, particularly, of the gratitude he and they felt, for the kindness shown them by the Committee and other friends since they were cast upon our shores.

After they had sung one of their native songs, the Rev. Mr. Jocelyn gave the charge to the Mendians. It was able and exceedingly appropriate.—We shall publish it, probably, in our next.

Cinqua gave his farwell address in his native dialect, which was briefly interpreted by Kinna. The pastor of the church, Rev. E. W. Andrews, then put forth a powerful appeal, in behalf of the Mission about to be established by the return of these interesting people; and showed the reasons why we should engage in that work, confidently expecting the blessing of God.

The anxiety to see, and take Cinqua by the hand, after the meeting broke up, was very great, and hundreds pressed around him to signify their sympathy with those strangers in view of the wrongs they had suffered.

They sailed for Sierra Leone yesterday. May the blessing of God go with them!

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What interesting emotions crowded on the mind, on the departure of these strangers from our shores! The circumstances which brought them here, the injuries they have suffered, the management of Mr. Van Buren, and others connected with our government, to get them back to Cuba, and the probable results of their safe return to their native country, suggest matter enough to fill a volume.

Zion's Advocate.

TO THE HOUSE OF REPRESENTATIVES OF THE CONGRESS OF THE UNITED STATES:—The petition of the undersigned, inhabitants of the County (or town) of _____ in the State of _____ most respectfully represents:

That in their opinion slavery is a sin against God and a crime against man, and should immediately cease.

Your petitioners therefore pray that your honorable body will as far as in your power abolish slavery and the slave trade in the District of Columbia, also abolish the internal slave trade between the States, prevent the admission of Florida or Texas, except as free States, into the Union, and abolish the Act, by which the Southern slaveholder attempts to recapture his fugitive slave in the Free States;—and your petitioners will ever pray.

THE N. Y. CITY BAPTIST SABBATH S. MISSIONARY ASSOCIATION will hold its annual meeting on Thursday evening next, Dec. 21, at half past 7 o'clock, in the Stanton-street meeting house, when, after the reading of the Report, &c., addresses will be delivered by Rev. E. Tucker, J. O. Chiles, A. Perkins, D. Bellamy, and others; and a collection taken up for the objects of the Association.

The services will be enlivened with music by the choir of the Church, who have kindly offered their services.

Friends of Sabbath Schools and the mission cause, are respectfully invited to attend. New York, Nov. 25.

BRIGHTON MARKET—Monday, Nov. 22, 1841. (Reported for the Daily Advertiser and Patriot.)

At Market 1400 Beef Cattle, 800 Stores, 6000 Sheep, and 1225 Sw

Poetry.

For the Christian Reflector.

An Appeal to a Clergyman who keeps a profound silence on Slavery.

BY S. W. FALKNER.

What! standing in thy Savior's place,
Entrusted with a God's affair,
Say, wilt thou bleed at men's disgrace,
And mar His will in mingling theirs?
Wilt thou, when borne on every gale,
The means of outrag'd millions come,
Before Oppression's kindred quail,
And craven, tongue and pen, be dumb?

Say, when thou viewest manhood's crown
Torn from a fellow-creature's head,
The rights God gave him cloven down,
His sympathies in being dead;
And echoes of the "Mount that burned"
The oppressor's crime, to thee disclose,
Say, wilt thou pass, all unconcerned,
The tyrant's guilt, the bondman's woes?

No, no! Speak out what God above
Inspires thy burning heart within;
Show for the sinner nought but love,
And nought but hatred to his sin;
Yes, speak! though all thy words be vain;
Thou may'st ensnare far away;
And on the guilty conscience rain
The strokes of terror and dismay!

With burning jealousy, and bold,
Speak for the majesty of God,
Insulted in his image sold,
And, brute-like, fettered to the sod!
Plead for the trampled and the wrong'd;
And, from the storm-cloud thick and dun,
Explosions volleyed and prolonged
Break on Oppression's guilty son!

Wo to that minister who sees,
And yet connives at Zion's crimes,
Setting his sails to fashion's breeze,
And changing with the changing times;
Who shuts his mouth to open purses
Fleeing the flock he should have fed;
And, to escape the church's curses,
Plucks down Jehovah's on his head!

On Zion's battlement thy rounds
Thou walkest, keeping watch and ward;
And when the sinner's guilt abounds,
Or righteous turneth from the Lord,
He bids thee make those hollow'd walls
Ring with the trumpet-tones of death;
But what! on the offender falls
The bolt, without thy warning breath?

In words of flame, and lines of fire,
The Prophet writes the damning curse,
And say, what words destroying ire—
O! say, what words of hell were worse?
"His blood required!" thy peevish lips
Shall drain from vengeance, crimson bowl;
With blood thy reeking robes shall drip,
Thou ruthless murderer of the soul!

On Heaven's avenging bended bow,
Say, which doth lay the maddest hands,
Who deals to souls the fatal blow,
O he who willing victim stands?
Ah! me that impious victim, end
I'd choose a thousand times to bear,
Than his, whose dagger-silence sends
Its wailing thousands to despair!

Then "SPARE NOT, CRY ALoud!"—The rod
And staff of Heaven through death's dark gloom,
The smile upon the face of God
When he ascends the seat of doom—
These shall thy soul with peace supply,
When peace the souls that scorned thee leaves,
A peace which worlds want wealth to buy,
And nought but fearless faith receives!

Southampton, Ct. Nov., 1841.
*Ezekiel 3-18, 20: Rev. 16-6.

From the Fitchburg Sentinel.

MORNING ON WACHUSET.

BY LUTHER.

Behold Wachuset, gorgeous, spread,
An island mid a sea of cloud,
A glorious, burning main;
The dawn of day has glided o'er
The landscape as a golden floor,
The hills with coral stain.
The radiant sun is sparkling up,
A drop from glory's foaming cup,
A shield of polished gold,
To waste upon a waiting world,
The beauty of its wing unfurled,
As in the days of old.
How small seem human pomp and power,
From these hoary mountains tower,
Those thrones of solid land!
Empire on empire goeth down—
The monarch and his jeweled crown,
But these unshaken stand—
Fit emblems of His power who stept
From glory, with the elements slept,
And framed this shining sphere;
Fit emblems of His power, who, when
The chosen time shall come again,
Will leave no semblance here.
Glen Woodbine, 1841.

Religious Miscellany.

Causes of Religious Declension.

The following article, which we copy from the Minutes of the Wendell Baptist Association, is timely, and we fear applicable to too many other churches, besides those to whom it was originally addressed.

DEAR BRETHREN,—In this our annual epistle, we propose to inquire into the causes of the low state of religion within the bounds of this Association. At our last anniversary, the subject was mentioned; and in view of the declension which then prevailed, and of the fact that but very few had been added to the churches, a day of fasting and prayer was recommended, which was generally observed by the churches. But, notwithstanding this, the declension still continues, in most of the churches at least. The number of additions, reported at our present meeting, is small; and to some of the churches but few have been added for a long time; so

that our numbers, instead of increasing from year to year, as it is very desirable they should, are actually diminishing, as may be seen by a reference to our statistics since the year 1835.

What then are the causes which have produced this state of things? Among others, the following have doubtless contributed to this sad result.

1. The want of a proper sense of individual responsibility. The fact that God works by means, is admitted, we believe, by all the churches composing this body. Hence the work which God has enjoined upon his people, and which, according to the plan of the gospel, is indispensable to the prosperity of religion and the extension of evangelical truth, must be done, or the cause of Christ will suffer, and by its performance the church is held responsible. There is, then, a great responsibility resting upon the church; a responsibility which has been laid upon her by her Lawgiver and Head, and which she can never throw off.

But in what light is this responsibility to be viewed? Must we regard it as resting upon the church as a body, and therefore, come to the conclusion that the individual members have but very little to do with it? Or does this responsibility rest mainly upon the *pastors* of the churches; and are they to be regarded as the principal cause of the sad declension which now prevails among us?

That a vast amount of responsibility rests upon the ministry, we do not doubt; and the pastors of the churches are affectionately and earnestly called upon to consider whether they have not been criminally negligent in duty; whether there has not been a want of feeling, of interest, and of union in their ministrations; and whether they have not been deficient in faith, and in the purity of their example. They are called upon to supply what is wanting in themselves, to correct what is wrong, and to be earnest in their endeavors to pattern after the example of Him from whom they receive their commission.

But whatever may be the amount of responsibility which rests upon the *pastors* of the churches, there is much resting upon the private members; not simply as a whole, but as individuals. The church as a whole is made up of parts; and although the same amount of responsibility which rests upon the whole church, does not rest upon a single individual, yet the church cannot perform its *whole* duty, till each and every member discharges his duty. If one half of the members of a church neglect their duty, however faithful the other half may be, the church can perform only one half of its duty; and the delinquent portion must be responsible for the result.

And there may be instances in which a delinquent portion of a church may, by their neglect of duty, entirely defeat the efforts of the other portion. Suppose a church, by employing a pastor; and suppose that a portion of the church refuse to do their part—not an uncommon case—the object is defeated; the church must remain destitute. And it is not going too far to suppose there may be cases when the failure of a single member to do his duty, would render abortive the efforts of all the other members. In such a case, God would hold the delinquent member responsible for the result. Is there not, then, a great responsibility resting upon *all* the members of the churches? Is not each individual responsible for his share of the work which God has assigned to the whole body? The point, as it seems to us, is perfectly clear; and if all would look at the subject with an impartial eye, they could not fail to see it in its true light. But all do not look at it in this manner; for it is very evident that this responsibility is not felt, or felt only to a very limited extent.

There are some who seem to think they have no influence, and can do no good; but if the pastor would do his duty, or if the deacons would do theirs, or if such and such brethren would do theirs, the church would prosper, and the cause of Christ would be advanced.

Now it may be true that the pastor, and the deacons, and the other brethren referred to, are all in fault; but, however this may be, one thing is certain; those brethren who talk thus, do not feel their responsibility to the great Head of the church—they are not willing to put their shoulders to the yoke, and perform their share of the labor which must be done in the vineyard of the Lord.

To all his disciples Christ says, "go, work in my vineyard." This command is binding upon *all* the members of the churches, and not merely upon the pastors and deacons, and other leading members. And hence the responsibility rests upon *all*; and it is of the utmost importance that a deep sense of this responsibility, should be cultivated. For,

2. As the result of this want of a proper sense of responsibility, *duty is neglected*. Faithfulness in duty will correspond with our sense of responsibility. For if we feel under no obligation to perform a particular service, we shall not be likely to do it; and if our sense of obligation is but slight, the service will be but poorly done, if done at all.

To illustrate this remark, we will suppose a brother feels under no obligation to attend a business meeting of the church, or that he has but a very slight sense of obligation; as a matter of course, he will not attend it. In all probability, he will not think of it; but if he should, he will regard it as of far greater importance to attend to his own private affairs, than to spend his time in attending the appointed church-meeting. Even if the business to be transacted is connected with the very existence of the church, it will not alter the case; so long as he feels not a sense of his responsibility; his concerns will secure his time and attention.

So long, therefore, as this want of a proper sense of responsibility remains, the most important duties will be neglected, or be done at the halve.

(a) Among these duties, we notice that of prayer. The frequency with which prayer is enjoined in the word of God, the importance attached to it by the sacred writers, and the promises made to those who perform this duty aright, teach us that it is one of the important duties to be done by the church.

The remark has been made by some one, that, if we would know the state of piety in a church, we must attend the prayer-meetings of that church. This remark is doubtless founded upon facts; and whoever shall examine the facts in the case, will be satisfied of its truth. If the prayer-meetings languish, it is an evidence that piety languishes; and if piety declines, it is an evidence that prayer is neglected.

That neglect of prayer is one cause of declension in religion, is evident from the fact that the Holy Spirit is given in answer to

prayer. Without the influence of the Spirit, sinners are never converted, nor Christians sanctified; and hence there can be no vigorous and active piety in the church without the agency of the Holy Spirit. But the Spirit comes not without prayer. The influences of the Spirit are abundantly promised to those who fervently and constantly pray; but to the prayerless no such promise is made; and an instance of humble, devoted piety was never known, disconnected with humble, fervent, and persevering prayer.

When we look over the churches within our borders and contemplate their languishing state; and when we consider how few have been hopelessly converted to the Lord during the last two years, we must be sensible that the Spirit has in a great measure left us; and we attribute this absence of the Spirit to the neglect of prayer, as one of the causes.

And we appeal to your consciences, dear brethren, and ask whether you are not guilty. Has there not been a criminal neglect of closet, of family, and of social prayer? Are you not conscious to yourselves, that, to a great extent, you have not only neglected the *duty* of prayer, but that you have possessed but little of its spirit? The state of the churches proclaims to us, and to the world, that the fire upon the altar of prayer has nearly or quite gone out.

(b) There is also a backwardness on the part of the churches in co-operating with their pastors in their endeavors to promote the interests of religion.

We have admitted that the pastors must share in the guilt of this declension; but they are not alone guilty—the sin does not all lay at their door. It is too often true that, when the pastor is laboring according to the best of his ability for the purity and prosperity of the church and for the salvation of sinners, a large portion of the church will not co-operate with him, but leave him to work alone, or to rely upon the aid of a few who aim to be at their post.

Or if they make any attempts to co-operate with him and to sustain him in his efforts, the feebleness and seeming reluctance with which they take hold of the work, afford full evidence, at the outset, that they will fail of accomplishing their object, if it can be said they have any object in view. In addition to this their indifference and want of interest and energy in the cause will be likely to chill his own mind, and paralyze his efforts.

Hence backwardness on the part of churches in co-operating with their pastors, is a great hindrance to the prosperity of religion; it tends to eclipse the Christian virtues, and to degrade the principles of the gospel in the view of the world.

3. The want of a *missionary spirit* we regard as one of the causes of the low state of religion in our churches. It will not be necessary to adduce any arguments to show to you, the true spirit of missions is the spirit of the gospel; this you already believe.

Hence a missionary spirit should be assiduously cultivated. But, we ask, is such a spirit cultivated in the churches as it ought to be? As an evidence that it is not, we refer you to the contributions for benevolent objects, which have been reported. During the year previous to the one which this anniversary closes, about 234 dollars were contributed for the various benevolent objects which engage the attention of Christians; and this is all that we can learn, by the churches composing this body.

If we divide this sum among one thousand members—the number reported—it will be about 23 1/2 cents each. Does this look like the result of a missionary spirit? It is true that our churches do not abound in wealth; but when we consider the command of Christ and the claims of the heathen, together with the fact, that a beloved brother has gone out from this body, and is now laboring in the missionary field, would it be too much to expect, that the churches should contribute at least double if not quadruple this amount?

Another evidence of the want of a missionary spirit is derived from the fact, that but few attend the monthly concert of prayer. This meeting, so to speak, is consecrated to the cause of missions; and as the Holy Spirit—the only agency which can render missionary labors successful—is given only in answer to prayer, the inference is irresistible, that all, who possess in any considerable degree the spirit of missions, will be present at the monthly concert. But the almost universal complaint is, a few only attend.

But are we correct in saying, you may inquire, that the want of a missionary spirit is one cause of the low state of religion? If the spirit of missions is the spirit of the gospel, we are correct. There is, indeed, in this case, action and reaction. Deep and active piety will engage the heart and the hands in the cause of missions; and this engagement in the missionary enterprise will tend to make piety still deeper and more fervent.

Besides, an anxious concern for the salvation of the heathen, will naturally excite in the mind a greater solicitude for the salvation of those about us. It is also a fact, that those churches which have taken the deepest interest in the cause of missions, and have been most ready to make sacrifices for the enlargement of the Redeemer's kingdom, have, as a general thing, been most prosperous and happy. It might, perhaps, be deemed injudicious to refer to particular churches as an illustration of this remark; but whoever will take the pains to examine the subject, will be convinced of its truth.

And this ought to be expected, for it is in perfect harmony with the word of God. "He that watereth shall himself be watered. There is that giveth, and yet increaseth; and there is that withholdeth more than he meet, and it tendeth to poverty." The general import of these passages teaches us, that those who do most for God, from a right principle of heart, will share most largely in his favors. Hence we are fully convinced that the cultivation and exhibition of a missionary spirit, would indicate returning prosperity to the churches.

4. As another cause of religious declension, we mention a *worldly spirit* which prevails in the churches.

The command of God is, "Be not conformed to the world;" but by many this command seems to be forgotten. They seem not to remember, that the "friendship of the world is enmity with God," and that "if any man love the world, the love of the Father is not in him."

This spirit shows itself in various ways, according as the different objects happen to gain the ascendancy in the mind; but whatever may be its form, its influence upon the religious affections is most unhappy. It operates like blasting and mildew upon the piety of the churches. In many instances, it has almost entirely broken up the prayer-meetings of the church, and made

the conference room desolate and lonely. It has often chilled the warm current of holy emotions, and rendered the action of the church feeble and inefficient. It has induced the churches to say to perishing sinners, in the language of her practice, Religion is a matter of small importance; you run no risk in neglecting the interests of the soul and in giving your principal attention to the things which perish with the using.

This spirit, nourished and cherished by unbelief, may perhaps be regarded as the principal cause of the declension of which we complain. The other causes named have, it is true, contributed their share; but their greatest strength has been mainly derived from this.

But notwithstanding the unhappy influence of this spirit, it still keeps its hold upon the churches, and its grasp seems to be like the grasp of death. It must be cast out of the churches before they can be prosperous and happy, and before they can act efficiently in the cause of evangelical truth; but this will not be done without a struggle, for "this kind goeth not out, except by prayer and fasting."

If we have taken a correct view of this subject, our duty is plain: we must repent and do our first works. The causes which have produced this declension, must be removed, or it will still continue; and the unhappy consequences which must result from it, cannot be fully known till they shall be disclosed at the bar of God.

We therefore entreat you, brethren, to examine this subject candidly, thoroughly, and prayerfully; and let the axe be laid at the root of the tree.

Let your minds be deeply impressed with a sense of your responsibility; let it be your unwavering purpose to do your whole duty with a single eye; and rest not till this sad declension is entirely removed, and the churches are again blessed with a refreshing from the presence of the Lord.

Necessity of a steadfast Character.

The man who is perpetually hesitating which of two things he will do first, will do neither.—The man who resolves, but suffers his resolution to be changed by the first counter-suggestion of a friend who fluctuates from opinion to opinion, from plan to plan, and veers like a weathercock, to every point of the compass, with every breath of caprice that blows, can never accomplish any thing great or useful. Instead of being progressive in any thing, he will be at best stationary, and more probably retrograde in all. It is only the man who first consults wisely, then resolves firmly, and then executes his purpose with inflexible perseverance, undismayed by those petty difficulties which daunt a weaker spirit, that can advance to eminence in any line. Let us take by way of illustration, the case of a student. He commences the study of the dead languages; but presently a friend comes, and tells him that the time is wasting, and that instead of obsolete words, he had much better employ himself in acquiring new ideas. He changes his plan and sets to work at his mathematics. Then comes another friend, who asks him, with a grave and sapient face, whether he intends to become a professor in a college; because, if he does not, he is mis-employing his time; and that for the business of life, common mathematics is quite enough of mathematical science. He turns up his eyes, and addresses himself to some other study, which, in its turn, is again relinquished on some equally wise suggestion; and thus his life is spent in changing his plans. You cannot but perceive the folly of this course; and the worst effect of it, is the fixing on your mind a habit of indecision, sufficient of itself to blight the fairest prospects. Now—take your course wisely, but firmly; and having taken it, hold upon it with heroic resolution, and the Alps and Pyrenees will sink before you—the whole empire of learning will lie at your feet, while those who set out with you, but stopped to change their plans, are yet employed in the very profitable business of changing their plans! Let your motto be perseverance.—Wirt's Essays.

(Extract from a letter, dated Northampton, Mass., Nov. 24, 1841.)

President Edwards, in manners and character was a fine sample of a class well-nigh extinct—a clergyman of the olden time, when they walked out the earth as the vanguard of God. His father was such a stickler for clerical dignity, that he was in the habit of making his common parochial visits in black gown and bands, which are now so generally disused, even on state occasions.

The son retained the effect of these early lessons through life. He conceived his station worthy of so much respect, that his own children were in the habit of rising, in token of reverence, whenever he entered the family sitting-room. How would he feel in these degenerate days? I smile, as I write, to think how he would have devoted himself, if like a clergyman of my acquaintance, he should visit a parishioner whose small little urchin of an amusement himself, unimproved, during the whole of the visit, with trying to throw marbles at his spectacles, so as to hit the glasses. It was well for President Edwards, and his brethren, that they were not cast on times like these. "Little would they have brooked these days of anti-monopoly, of free speaking and freer thinking. They were the unconscious chain that transmitted the electric spark. They preached equality in heaven, but little thought that the kingdom was to come on earth."

L. M. CHILD.

It was stated at a meeting of the Boston Temperance Society on Sunday evening last, that about 8000 persons had signed the pledge of that association (see total) during the past year. In addition to the above, nearly the same number have signed the pledge of the Washingtonian, and upwards of 4000, that of the Catholic Temperance Society, making in all, about 20,000 in that City alone, who have enrolled themselves as *teetotallers* within the last 12 months!—Salem Reg.

MANAGEMENT OF THE PRESIDENT'S HOUSE.—We learn that the affairs of the White House at Washington are all conducted by a colored man, by the name of Watkins, whom the President hires at a salary, with perquisites, of \$1700 per annum, and who discharges all the expenses of the palace. He has his office, where he keeps his accounts, employs and discharges whomsoever he pleases. His son, much of a gentleman, it is said, is employed at \$1000 a year, and who introduces all the strangers to the President.

His daughter is also employed at \$300 a year. President Tyler has in all 15 colored persons hired—he has but two of his slaves with him, as servants. This is the first time that any of our Presidents have made a colored man the chief butler of his household. His "illustrious predecessors" have had white men. Surely we are getting up slowly.—Colored American.

An attempt was made on Sunday evening to set fire to a new dwelling house, near the Unitarian Church, in Danvers. Fire was communicated to some shavings in an unfinished room, and but for the timely discovery of the flames by a passer by, the house would without doubt have been destroyed.—Gaz.

Something New for Worcester.

DAVID CURTIS.

WOULD respectfully inform the inhabitants of Worcester and vicinity that he has taken the Store No. 5, Stone Block, for the purpose of vending

HAVANA CIGARS.

Being extensively engaged in the manufacturing of Cigars, etc., he is enabled to supply consumers on as reasonable terms as they can be purchased in New York or elsewhere.

November 17, 1841.

d45

Pilot and Beaver Cloths, Heavy Broad Cloths, &c.

50 PS. of Pilot and Beaver Cloths,
125 ps. Heavy Broad Cloths,
85 ps. Heavy Cassimere, &c. &c.
This week receiving and for sale UNUSUALLY CHEAP
by ORRIN RAWSON.

Nov. 24.

6w47

Pilot and Beaver Cloths, Broad Cloths—CASSIMERES &c.

85 PS. of Pilot and Beaver Cloths from 1 00 to 4 00 per yard.
225 ps. of Broad Cloths from 1 00 to 5 00.
150 ps. of Heavy Cassimere from 50 cts. to 50 ps. Sheep Grey from 62 to 92 cts.
100 ps. of "stuffs" from 20 to 75 cts.
175 ps. of Flannel (all colors) from 18 to 62 cts.
Together with a great variety of Fall and Winter goods this week receiving and for sale cheaper than at any other store in Worcester, by

ORRIN RAWSON.

Worcester, Oct. 27, 1841.

6w48

Broad Cloths, &c.

80 PS. of Broad Cloths from 1 00 to 6 00 per yard.
25 PS. of Pilot and Beaver from 1 00 to 4 00 per yard.
175 PS. of Cassimere from 62 to 2 00 per yard.
50 PS. of Satinets from 20 to 1 00 per yard.
This week receiving and for sale by
ORRIN RAWSON.

Worcester, Sept. 15, 1841.

9w

Boots and Shoes.

THE Subscriber has on hand a large assortment of "Gents", "Ladies", "Misses", Boys and Children's Boots and Shoes, of almost all descriptions, many of which are of his own manufacture, and others direct from some of the best manufacturers in New England. Together with an extensive assortment of Lasts, Boot-trees, Pegs, Nails, Shoe Tools, Findings and Trimmings. All of which are offered on the most reasonable terms. Boots and Shoes made to measure. Repairing done in the best manner, with dispatch, at No. 8, Goddard Row. Worcester, July 7. J. AARON STONE, Jr. Agt.

One Price Temperance Store!

WINDSOR HATCH & CO.

WOULD inform their friends and the public that they have taken the Store formerly occupied by Pitt Holmes and Co., on Front Street, near the Canal, where may be found as good an assortment of

WEST INDIA GOODS

as can be found in Worcester. The whole stock of goods is new, and will be sold *cash* on the *cash* principle, for cash or good credit. N. B. Goods put up to order on as favorable terms as though the purchaser were present, and sent to all parts of the town and county. WINDSOR HATCH, J. H. RICKETT.

Worcester, Nov. 5, 1841.

if 15

Western Rail Road.

WINTER ARRANGEMENT, 1841.

PASSENGER TRAINS run daily (Sundays excepted) leaving Boston at 7 A. M. and Worcester at 9 A. M. for Hudson.

Leaving Boston at 4 P. M. and Worcester at 6 P. M. for Hudson.
Leaving Boston at 6 3/4 A. M. and 12 1/2 P. M. for Hudson.
Leaving Boston at 6 3/4 A. M. and 12 1/2 P. M. for Hudson.

For ALBANY. Passengers by the morning train, take stage at Chatham, and arrive at Albany at 9 1/2 P. M.; or proceed to Hudson, and take the steamboat at 5 A. M. and 7 A. M. the next morning, arriving at Albany at 6 and 10 A. M. Passengers by the evening train, take stage at Chatham, and arrive at Albany at 5 P. M. For NEW YORK. Passengers reach Hudson in time to take the evening boat to New York, and arrive at New York at 8 A. M.

For HARTFORD & NEW HAVEN. Stages leave Springfield on the arrival of the morning train, for Hartford, and arrive in time for the cars to New Haven. For GREENFIELD, HANOVER & HAVERHILL. The evening train reaches Springfield in season for the stages which leave at 9 P. M. for Haverhill via Northampton, Greenfield, Brattleboro' and Haverhill.

Stages run daily from the morning train, from West Brookfield to Ware and Enfield; from Palmer to Three Rivers, Belchertown, Andover and Monson; from Whitcomb to South Hadley and Northampton, arriving at Northampton at 3 P. M.

Merchandise forwarded regularly between Boston and Hudson.

GEO. W. WHISTLER, Engineer.

Nov. 1, 1841.

SPALDING & HARRINGTON,

Wholesale and Retail Dealers in Dye Stuffs, Medicines, Paints, Oils, Window Glass, and Manufacturers articles generally.

SIGN OF THE GOOD SAMARITAN

Worcester, Aug. 24, 1841.

New York Auction Goods.

THE Subscriber is this week receiving from Boston and New York Auctions, and other sources, 200 Packages of Fall and Winter Goods—among which may be found—

English, French and American Prints—Furniture Patches—English, French and German Notions—Alpacas—Laces—Alpacas and Orleans Cloths—Thibet Cloths—Silks of all kinds—Black, Blue Black and Colored Plain and figured Alpines—Silk Velvets—Rich Ribbons—Plain and Printed Muslins de Laines—Saxons—Bleached and Brown Linnen—Gloves—Hosiery—Ties—Colored and Black Cambrics—Flannels of all colors and qualities—Brown and Bleached Cotton Flannels—Hosiery and Bird's Eye Diapers—Broad Cloths—Cassimere—Satinets—Vestings—Pilot and Beaver Cloths—Rose and Whitney Blankets—Marseilles Quilts—Woolen Yarn—Bleached and Brown Cottons—Freckings, &c. &c.

The above, together with a complete assortment of all other kinds of Dry Goods, have recently been purchased from the best sources, and will be sold *less* than can be found at any other store in Massachusetts, and no mistake.

ORRIN RAWSON.

Worcester, Sept. 16, 1841.

9w

Rubbers! Rubbers!

JUST received a Large Lot of Men's, Women's, Men's and Children's Rubbers, of the best quality, and selected particularly for Retailing.

They will be sold by the single pair or dozen very low at No. 8 Goddard's Row, by AARON STONE, Jr., Agent. Worcester, Sept. 22, 1841. 35 if

CORNELL'S PATENT

ROTARY METALIC HONE

THE subscriber would respectfully inform the public that he is manufacturing at COURT MILL, opposite the Court House, Worcester, Mass., and has recently on hand and for sale,

Cornell's Patent Rotary Metallic Hone, which enables the operator, however unskilled, to hone a Razor in the most finished manner, simply by turning a crank.

By the use of this machine, a much more perfect edge is obtained, than with the common hone, as the razor is wholly controlled by the machine while in the operation of being honed, and consequently not dependent upon any skill of the operator—thus enabling any man to avoid the inconvenient and painful task of shaving with a razor not properly fitted.

Worcester, June 30, 1841.

FRANCIS THAXTER.

Cabinet Furniture and Chairs

ANSFORD WOOD, Agent, at his Ware Room Main st., a few doors south Thomas's Temperance Exchange, WORCESTER.

For sale, and is constantly manufacturing a variety of CABINET FURNITURE, consisting in part of Sub-cabinets; Secretaries; French Bureaus; Grecian, Italian, Pembroke, Work, Centre and Card Tables; Adams' patent well worn Bedsteads, and various